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is usually used, because it is navigable to a point only five hours from the village. From the Cabitutú River port of Cabruá which consists of a house and clearing on the river bank, the path to the village winds through a belt of gallery forest of several miles depth. After crossing a few minor streams that flow into the Cabitutú, the path emerges into an open savannah and gently climbs for about three miles until the crest of the height of land between the Cabruá and Cabitutú rivers is reached. Cabruá is at this point surrounded by a belt of underbrush and low trees that have grown from cast-off seeds and have been fertilized by human waste.

Three hundred yards away at the base of the hill on which the village is built is a small stream and a strip of bordering gallery forest only two hundred yards wide. The stream rises from springs a few miles away and its waters are clear, pure, and cool. People draw their water here, wash clothes, and bathe—the Mundurucú are personally very clean and perform their ablutions at least twice daily.

The village is in open country, but large expanses of deep, virgin forest are nearby. Paths radiate outward in all directions from the village, leading to the stream, the port, other villages, and to the forest. The forest itself is criss-crossed with trails used for hunting; others lead to the gardens. The latter are generally no more than 45 minutes walk from the village. This is considered a rather long trip, because the women must carry their harvest in burden baskets back to the village. Land is not unlimited in the environs of Cabruá; stretches of forest are subject to minor inundation in the rainy season, and large areas are sandy and horticulturally worthless savannah. The village, then, must be moved at long intervals. Since contemporary Cabruá has only 67 inhabitants, there is no great pressure on land. Houses age and fall into disrepair rapidly, how-

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among the members of the house. This collectivism may be seen in the fact that each household has but one fireplace, where all cooking is done. Food for the entire extended family, including the portion to be contributed to the men's house, is prepared there, and the cooking is done by any women who happen to be in the house at that time. Water is fetched from the stream in gourds by the women and is freely used by all occupants.

The unitary nature of the extended family of females in distribution and consumption applies also to the organization of production. Although gardens are nominally considered to be the property of the man who chose the site and organized the work of clearing it, the owner's wife is generally assisted in weeding and harvesting by the other women of the household. Also, any woman of the extended family feels free to go to the garden to dig yams or gather minor vegetable crops—formal ownership has limited meaning when the yield is unquestioningly shared by the household.

Cooperation and collectivism extend to relationships between households also. When a hunter kills a large game animal, it is immediately butchered, quartered, and equally divided among the houses of the villages. This is rational economic procedure, because fresh meat spoils in a very short time in the Tropics, and waste would result if the extended family kept all the kill. Furthermore, frequently only one or two men raise and kill game during a day's hunt; inter-house sharing thus has a mutual economic security aspect. But beyond these considerations, it is considered proper to divide food. Thus, even if a man from each household kills a wild pig, the animals are still quartered and divided. There is symbolic importance in such exchange, and failure to share food freely is a serious breach of etiquette. The strongest bonds of gift giving in

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162 men's house, and the newly formed Cauí, is 60. On the
36 other hand, the average Cururú River community, excluding the mission and Indian-post settlements, numbers less than 40 people. The Cururú settlements have few of the cohesive aspects of the savannah villages, but are afflicted with the cultural inheritance of many of their divisive tendencies. This can be illustrated by briefly presenting the community organization in one Cururú village.

361 Its eleven houses and 90 people make Missão Velha the largest village on the Cururú River. The village suffers from the same disadvantages that made it necessary to move the mission from the area. It is set back about a half mile north of the river bank because the river here is bordered by a stretch of savannah that is inundated annually. There is a clear stream about ten minutes walk to the east, [312] but the annual flooding makes it inaccessible in the rainy season and water must be taken from the intervening flooded forest. To the north, behind the village, is a region of low savannah interspersed with stretches of forest. [311] There is a limited amount of land suitable for horticulture, and, after seventeen years of occupation of the village, nearby land is already scarce. An additional disadvantage [136] of Missão Velha is the presence of the usual quota of insects that infest the Cururú, which make the relatively insect-free savannah villages more agreeable.

Missão Velha, like most of the other riverine villages, grew up without planning of internal arrangement or location except for proximity to rubber avenues. All but one [342] of its eleven houses have wattle-and-daub walls in the [177] Brazilian fashion. The exception has walls made of vertical wooden laths, also a Brazilian mode of building. One house has the high, steep roof and rounded ends of the aboriginal [343] dwelling, although its walls are of mud. The cook sheds [177] adjoining the rear entrance or the side of each house are a distinctively Brazilian trait.